

DEATHS  
DVELL,

O R,

A Consolation to the Soule, against  
the dying Life, and liuing  
Death of the Body.

*Deliuered in a Sermon at White Hall, before the  
KING'S MAIESTY, in the beginning  
of Lent, 1630.*

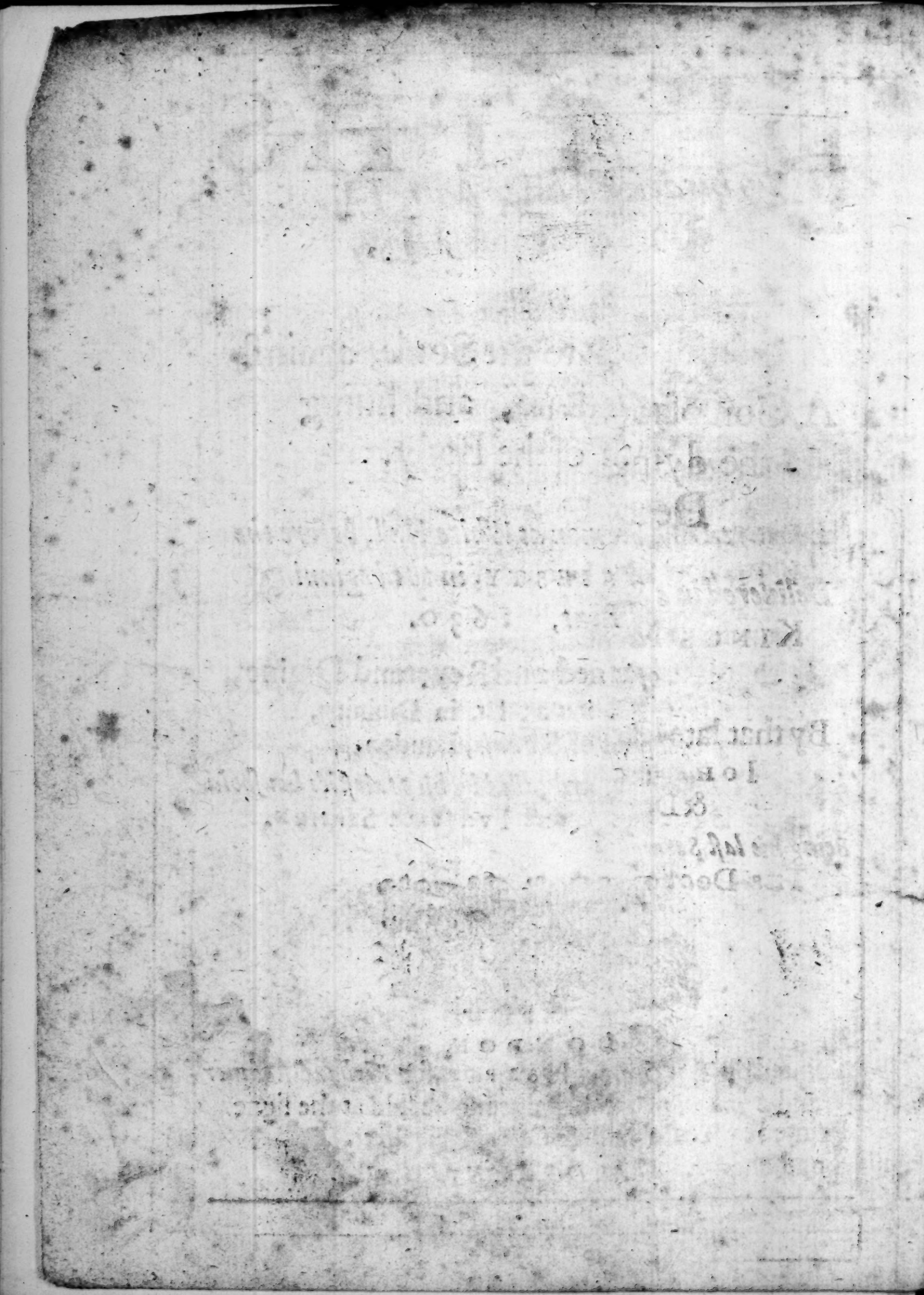
By that late learned and Reuerend Diuine,  
I O H N D O N N E, Dr. in Diuinity,  
& Deane of S. Pauls, London.

*Being his last Sermon, and called by his Maiesties household  
THE DOCTORS OWNE FVNERALL SERMON.*



L O N D O N,  
Printed by T H O M A S H A R P E R, for Richard Redmer  
and Benjamin Fisher, and are to be sold at the signe  
of the Talbot in Alders-gate street.

M. DC. XXXII.





*To his dearest sister Mrs. Elizabeth  
Francis of Brumsted in Norff.*



Dearest Sister, for any so meane as my selfe to prefixe a Dedication to so worthie a mans worke as this is, is a bouldnesse little inferior to presumption it selfe. But the Copie being bestowed vpon me by a worthie Friend of mine (farre more able) who would not himselfe take that office vpon him; Principally to let you know, how faine I would shew my gratitude to you, whose debtor I haue euer bin, & well knowing your well knowne zeale to deuotions of this straine, To you I dedicate (before all others) this sacred Tractate; Of your acceptation of it, I doubt not; But my desire is that you would accept also the loue of him that can no wayes else (as yet) giue your deseruings better satisfaction, then by remaining.

*Your euer truly louing and deuoted  
Brother,*

RICH. REDMER.

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## To the READER.



*HIS Sermon was, by Sacred Authoritie, stiled the Authors owne funeral Sermon. Most fitly : whether wee respect the time, or the matter. It was preached not many dayes before his death; as if, hauing done this, there remained nothing for him to doe, but to die : And the matter is, of Death; the occasion and subiect of all funerall Sermons. It hath beene obserued of this Reuerend Man, That his Faculty in Preaching continually encreased : and, That as hee exceeded others at first; so, at last hee exceeded himselfe. This is his last Sermon; I will not say, it is therefore his best; because, all his were excellent. Yet thus much: A dying Mans words, if they concerne our selues*

selues; doe vsually make the deepest impres-  
sion, as being spoken most feelingly, and with  
least affectation. Now, whom doth it not con-  
cerne to learn, both the danger, and benefit of  
death? Death is every mans enemy, and in-  
tends hurt to all; though to many, hee be occa-  
sion of greatest goods. This enemy wee must  
all combate dying; whom hee living did almost  
conquer; hauing discovered the vtmost of his  
power, the vtmost of his crueltie. May wee  
make such vse of this and other the like prepa-  
ratiues, That neither death, whensoever it  
shall come, may seeme terrible; nor life re-  
dious; how long soeuer it shall last.

R.

PSALME





PSALME 68. vers. 20. *Fn fine.*

*And vnto God the (LORD) belong  
the issues of death. i. e. From  
death.*



**B**UILDINGS stand by  
the benefit of their *foun-  
dations* that susteine and  
*support* them, & of their  
*butteresses* that compre-  
hend and *embrace* them,  
and of their *contignations* that knit and  
*vnite* them: The *foundations* suffer them  
not to *sinke*, the *butteresses* suffer them not  
to *sverue*, and the *contignation* & knitting  
suffers them not to *cleaue*; The body of our  
building is in the former part of this verse:  
It is this, hee that *is our God* is the God of  
B sal-

of

*saluation and salutes*; of saluation in the plu-  
 rall, so it is in the originall; the God that  
 giues vs spirituall and temporall saluation  
 too. But of this *building*, the *foundation*,  
 the *butteresses*, the *contignations* are in this  
 part of the *verse*, which constitutes *our*  
*text*, and in the three diuers *acceptations*  
 of the words amongst our expositors. *Vn-*  
*to God the Lord belong the issues from death*,  
 for *first* the *foundation* of this *building*, (that  
 our God is the God of all *saluations*) is laid in  
 this; That *vnto* this God the Lord belong the  
*issues of death*, that is, it is in his power to  
 giue vs an *issue* and deliuerance, euen then  
 when wee are brought to the iawes and  
 teeth of death, and to the lippes of that  
 whirlepoole, the graue. And so in this ac-  
 ceptation, this *exitus mortis*, this *issue of*  
*death* is *liberatio à morte*, a deliuerance from  
*death*, and this is the most obuious and  
 most ordinary acceptance of these words,  
 and that vpon which our *translation* laies  
 hold, the *issues from death*. And then *second-*  
*ly* the *butteresses* that comprehend and  
 settle this building, That hee that is *our*  
 God,



God, is the God of all *saluation*, are thus raised; vnto God *the Lord* belong the *issues of death*, that is, the disposition and *manner of our death*: what kinde of *issue* and *transmigration* wee shall haue out of this world, whether prepared or sudden, whether violent or naturall, whether in our perfect senses or shaken and disordered by sicknes, there is no condemnation to bee argued out of that, no Iudgement to bee made vpon that, for howsoever they dye, *precious in his sight is the death of his saints*, and with him are *the issues of death*, the *wayes of our departing* out of this life are in his hands. And so in this *sense* of the words, this *exitus mortis*, the *issues of death*, is *liberatio in morte*, *A deliuerance in death*; Not that God will *deliuer vs from dying*, but that hee will *haue a care of vs in the houre of death*, of what kinde soeuer our passage be. And in this *sense* and acceptance of the words, the naturall frame and contexture doth well and pregnantly administer vnto vs; And then *lastly* the *contignation* and knitting of this building, that hee that is

our God is the God of all *saluations*, consists in this, vnto this God the Lord belong the *issues of death*, that is, that this God the Lord hauing vnited and knit both natures in one, and being God, hauing also come into this world, in our *flesh*, he could haue no other meanes to saue vs, he could haue no other *issue* out of this world, nor *returne* to his former *glory*, but by *death*; And so in this sense, this *exitus mortis*, this *issue of death*, is *liberatio per mortem*, a *deliuerance by death*, by the death of this God our Lord Christ Jesus. And this is Saint Augustines acceptation of the words, and those many and great persons that haue adhered to him. In all these three lines then, we shall looke vpon these words; *First*, as the God of *power*, the *Almighty Father* rescues his seruants from the iawes, of death: *And then* as the God of *mercy*, the glorious Sonne rescued vs, by taking vpon him selfe this *issue of death*: *And then* betweene these two, as the God of *comfort*, the *holy Ghost* rescues vs from all discomfort by his blessed impressions before hand, that what manner of

of



of death soever be ordeined for vs, yet this *exitus mortis* shall bee *introitus in vitam*, our *issue in death* (shall be an *entrance into everlasting life*.) And these three considerations? our deliuerance *à morte*, *in morte*, *per mortem*, from death, in death, & by death, will abundantly doe all the offices of the foundations, of the butteresses, of the contignation of this our building; That he that is our God, is the God of all saluation, because vnto this God the Lord belong the issues of death.

*A morte, in morte, per mortem.*

Foundation, butteresses and contignation.

# I. Part.

First, then, we consider this *exitus mortis*, to bee *liberatio à morte*, that with God the Lord are the *issues of death*, and therefore in all our death, and deadly calamities of this life; wee may iustly hope of a good *issue* from him. In all our *periods* and *transitions* in this life, are so many passages from death to death; our very birth and entrance into this life, is *exitus à morte*, an *issue from death*, for in our mothers wombe wee are dead so, as that wee doe not know wee *live*, not so much as wee doe in our *sleepe*, neither is there any *grau*e so close, or

*Exitus a morte uteri.*

Psal. 115.  
vers. 6.

Psal. 139. 6.

Psal. 118. 23.

100. 3.

so putrid a prison, as the wombe would be vnto vs, if we stayed in it *beyond* our time, or dyed there *before* our time. In the *graue* the *wormes* doe not kill vs, wee *breed* and *feed*, and then kill those wormes which wee our selues produc'd. In the wombe the dead *child* kills the *Mother* that conceiued it, & is a murtherer, nay a *parricide*, euen after it is dead. And if wee bee not dead so in the *wombe*, so as that being dead wee kill her that gaue vs our first life, our life of *vegetation*, yet wee are dead so, as *Dauids Idols* are dead. In the *wombe* wee haue *eyes* and *see not*, *eares* and *heare not*; There in the *wombe* wee are fitted for *workes of darkenes*, all the while deprived of light: And there in the *wombe* wee are taught *cruelty*, by being *fed with blood*, and may be *damned*, though we be *neuer borne*. Of our very making in the *wombe*, *Dauid* sayes, *I am wonderfully and fearefully made*, and such *knowledge is too excellent for me*, for euen that *is the Lords doing*, and it *is wonderfull in our eyes*; *Ipsē fecit nos*, it is *hee that hath made vs*, and not wee our selues,  
nor



nor our parents neither; *Thy hands haue made me and fashioned me round about, saith Iob, and (as the originall word is) thou hast taken paines about me, and yet, sayes he, thou doest destroy me.* Though I bee the Master peece of the greatest Master (*man is so,*) yet if thou doe no more for me, if thou leaue me where thou madest mee, destruction will follow. The wombe which should be the house of life, becomes death it selfe, if God leaue vs there. That which God threatens so often, the shutting of the womb, is not so heavy, nor so discomfortable a curse in the first, as in the latter shutting, nor in the shutting of barrennes, as in the shutting of weakenes, when children are come to the birth, and no strength to bring forth.

It is the exaltation of misery, to fall from a neare hope of happines. And in that vehement imprecation, the Prophet expressest the highest of Gods anger, *giue them o Lord, what wilt thou giue them? giue them a miscarrying wombe.* Therefore as soone as wee are men, (that is, *inanimated*) quickned in the

Esay 37.

Rom. 7. 24.

Exo. 23.

Gen. 4. 1.

the womb ) though we cannot our selues, our parents haue to say in our behalf, *wretched man that he is, who shall deliuer him from this body of death?* for euen the wombe is a body of death, if there bee no deliuerer. It must be he that said to *Jeremy*, Before I formed thee I knew thee, and before thou camest out of the wombe I sanctified thee. Wee are not sure that there was no kinde of shippe nor boate to fish in, nor to passe by, till God prescribed *Noah* that absolute form of the *Arke*. That word which the *holy Ghost* by *Moses* vseth for the *Arke*, is common to all kinde of boates, *The ball*, and is the same word that *Moses* vseth for the boate that he was exposed in, That his mother layed him in an arke of bulrushes. But we are sure that *Eue* had no *Midwife* when she was deliuered of *Cain*, therefore shee might well say, *possedi virum à Domino*, I haue gotten a man from the Lord, wholly, entirely from the Lord; It is the Lord that enabled me to conceiue, The Lord that infused a quickning soule into that conception, the Lord that brought into the world that which



which himselfe *had quickened*, without all this might *Eue* say, My body *had bene* but the house of death, and *Domini Domini sunt exitus mortis*, to God the Lord belong the issues of death. But then this *exitus a morte*, is but *introitus in mortem*, this issue, this deliuerance from that death, the death of the wombe, is an entrance, a deliuering ouer to another death, the manifold deathes of this world, wee haue a winding sheete in our Mothers wombe, which growes with vs from our conception, and wee come into the world, wound vp in that winding sheet, for wee come to seeke a graue; And as prisoners discharg'd of actions may lye for fees; so when the wombe hath discharg'd vs, yet we are bound to it by cordes of heste by such a string, as that wee cannot goe thence, nor stay there; wee celebrate our owne funeralls with cryes, euen at our birth; as though our *threescore and ten years life* were spent in our mothers labour, and our circle made vp in the first point thereof; we begge our Baptisme, with another Sacrament, with teares; And we come into

*Exitus a  
mortibus  
mundi.*

Ioh. 14. 2.

a world that lasts many ages, but wee last not; *in domo Patris*, says our Saviour, speaking of *heauen*, *multæ mansiones*, there are many mansions, diuers and durable, so that if a man cannot possesse a *martyrs* house, (he hath shed no blood for *Christ*, yet hee may haue a *Confessors*, he hath bene ready to glorifie God in the *shedding of his blood*. And if a woman cannot possesse a *virgins* house (she hath embrac'd the *holy state of mariage*) yet she may haue a *matrons* house, she hath brought forth and brought vp children in the feare of God. *In domo patris*, in my fathers house, in heauen there are many mansions; but here vpon earth the sonne of man hath not where to lay his head, sayes he himselfe. *Nonne terram dedit filiis hominum?* how then hath God giuen this earth to the sonnes of men? hee hath giuen them earth for their *materialls* to bee made of earth, and hee hath giuen them earth for their *grau*e and sepulture, to *retur*ne and resolve to earth, but not for their possession: Here wee haue no continuing citty, nay no cottage that continues, nay no persons

Heb. 13. 14.

no



no bodies that continue. Whatsoever moved Saint *Ierome* to call the iournies of the *Israelites*, in the *wildernes*, mansions; The word (the word is *Nasang*) signifies but a *iourney*, but a peregrination. Euen the *Israel* of God hath no mansions; but iournies, pilgrimages in this life. By what measure did *Iacob* measure his life to *Pharaoh*; *the dayes of the years of my pilgrimage*. And though the *Apostle* would not say *morimur*, that, whilest wee are in the body wee are dead, yet hee sayes, *Peregrinamur*, whilest wee are in the body, wee are but in a pilgrimage, and wee are absent from the Lord; hee might haue sayd *dead*, for this whole world is but an *vnuerfall church-yard*, but our common graue, and the life & motion that the greatest persons haue in it, is but as the shaking of buried bodies in their graue, by an *earth-quake*. That which we call life, is but *Hebdomada mortium*, a weeke of death, seauen dayes, seauen periods of our life spent in dying, a dying seauen times ouer, and there is an end. Our birth dyes in infancy, and our infancy dyes

Exo. 17. 1.

Gen. 47. 9.

2 Cor. 5. 6.

10. 18.

in youth, and youth and the rest dye in age, and age also dyes, and determines all. Nor doe all these, youth out of infancy, or age out of youth arise so, as a *Phœnix* out of the *ashes* of another *Phœnix* formerly dead, but as a *waspe* or a *serpent* out of a *caryon*, or as a *Snake* out of *dung*. Our youth is worse then our infancy, and our age worse then our youth. Our youth is hungry and thirsty, after those *sinnes*, which our infancy knew not; And our age is sory and angry, that it cannot pursue those *sinnes* which our youth did; & besides, al the way, so many deaths, that is, so many deadly calamities accompany euery condition, and euery period of this life, as that death it selfe would bee an ease to them that suffer them: Vpon this sense doth *Iob* wish that God had not giuen him an issue from the first death, from the wombe, Wherefore hast thou brought me forth out of the wombe? O that I had giuen up the Ghost, and no eye seene me? I should haue beene as though I had not beene. And not only the impatient *Israelites* in their murmuring (would to God wee had dyed by the hand



hand of the Lord in the land of Egypt ) but Eliab himselfe, when he fled from Iesabell, and went for his life, as that text sayes, vnder the Iunipertree, requested that hee might dye, & sayd, it is enough now, O Lord, take away my life. So Ionah iustifies his impatience, nay his anger towards God himselfe. Now o Lord take, I beseech thee, my life from mee, for it is better to dye then to liue. And when God asked him, dost thou well to be angry for this, he replyes, I doe well to be angry, euen vnto death, how much worse a death then death, is this life, which so good men would so often change for death? But if my case bee as Saint Pauls case, *quotidiè morior*, that I dye dayly, that something heauier then death fall vpon me euery day; If my case be *Dauids* case, *totà die mortificamur*; all the day long wee are killed, that not onely euery day, but euery houre of the day some thing heauier then death fall vpon me, though that bee true of me, *Conceptus in peccatis*, I was shapen in iniquity, and in sinne did my mother conceiue me, (there I dyed one death,) though

Exo. 16. 3.

Rev. 19. 4.  
4. 3.

Apoc. 1. 18.

*Exitus a  
morte Inci-  
nerationis.*

that be true of me (*Natus filius ira*) I was borne not onely the child of sinne, but the child of wrath, of the wrath of God for sinne, which is a heauier death; Yet *Domini Domini sunt exitus mortis*, with God the Lord are the issues of death, and after a Job, and a Ioseph, and a Ieremie, and a Daniel, I cannot doubt of a deliuerance. And if no other deliuerance conduce more to his glory and my good, yet he hath the keys of death, and hee can let me out at that dore, that is, deliuer me from the manifold deaths of this world, the *omni die* and the *tota die*, the *every dayes death* & *every houres death*, by that one death, the finall dissolution of body and soule, the end of all. But then is that the end of all? Is that dissolution of body and soule, the last death that the body shall suffer? (for of spirituall death wee speake not now) It is not, though this be *exitus à morte*; It is *introitus in mortem*: though it bee an issue from manifold deaths of this world, yet it is an entrance into the death of corruption and putrefaction & vermiculation and incineration, and dispersion in



in and from the *grauē*, in which euery dead man dyes ouer againe. It was a *prerogative* peculiar to *Christ*, not to dy this death, not to see corruption: what gaue him this priuiledge? Not *Iosephs* great proportion of *gummes* and *spices*, that might haue preserved his body from corruption and *incineration* longer then he needed it, longer then *three dayes*, but it would not haue done it for euer: what preserved him then? did his exemption and *freedome from originall sinne* preserve him from this corruption and *incineration*? 'tis true that original sinne hath induced this corruption and *incineration* vpon vs; If wee had not sinned in *Adam*, mortality had not put on immortality, (as the *Apostle* speakes) no, corruption had not put on incorruption, but we had had our *transmigration* from this to the other world, without any mortality, any corruption at all. But yet since *Christ* tooke sinne vpon him, so farre as made him mortall, he had it so farre too, as might haue made him see this corruption and *incineration*, though he had no *originall sinne* in himself; what

1 Cor. 15.  
vers. 33.

what preferu'd him then? Did the *hypostaticall vnion* of both *natures*? God and Man, preferue him from this corruption and *incineration*? 'tis true that this was a most powerfull *embalming*, to be embalmd with the *diuine nature* it selfe, to bee embalmd with *eternity*, was able to preferue him from corruption and *incineration* for euer. And he was embalmd, so embalmd with the *diuine nature* it selfe, euen in his *body* as well as in his *soule*; for the *Godhead*, the *diuine nature* did not depart, but remained still *vnited* to his *dead body* in the *grave*; But yet for al this powerful *embalming*, his *hypostaticall vnion* of both *natures*, we see *Christ* did *dye*; and for all his *vnion* which made him *God* and *Man*, hee became no man (for the *vnion* of the *body* and *soule* makes the man, and hee whose *soule* and *body* are separated by *death* as long as that state lasts is properly no man.) And therefore as in him the dissolution of *body* and *soule* was no dissolution of the *hypostaticall vnion*; so is there nothing that constraines vs to say, that though the *flesh* of *Christ* had  
 had



had *seene corruption* and *incineration* in the graue, this had bene any *dissolution* of the *hypostaticall vnion*, for the *diuine nature*, the Godhead might haue remained with all the *Elements* and *principles* of *Christs* body, as well as it did with the two *constitutive* parts of his person, his *body* and his *soul*. This *incorruption* then was not in *Iosephs* *gummes* and *spices*, nor was it in *Christs* *innocency*, and *exemption* from *originall sin*, nor was it (that is, it is not necessary to say it was) in the *hypostaticall vnion*. But this *incorruptiblenes* of his *flesh* is most conueniently plac'd in that; *Non dabis, thou wilt not suffer thy holy one to see corruption*, wee looke no further for *causes* or *reasons* in the *mysteries of religion*, but to the *will* and *pleasure of God*: *Christ* himselfe limited his *inquisition* in that *ita est, even so Father*, for so it seemeth good in thy sight. *Christs* body did not see corruption, therefore, because *God* had decreed it shold not. The humble soule (and onely the humble soule is the religious soule) rests himselfe vpon *Gods* purposes and the decrees of *God*, which he

D                      hath

*Psal.* 16.10.

*Mat.* 11.26.

Acts 2.31.  
13.35.

Vers. 10.

hath declared and manifested not such as are *conceived* and imagined in our selues, though vpon some probability, some *veresimilitude*, so in our present case *Peter* proceeds in his *Sermon* at *Ierusalem*, & so *Paul* in *his* at *Antioch*. They preached *Christ* to haue *bene risen* without seeing *corruption*, not onely because *God* had *decreed* it, but because he had *manifested* that *decree* in his *Prophet*, therefore doth Saint *Paul* cite by speciall number the *second Psalme* for that *decree*; And therefore both Saint *Peter* & S. *Paul* cite for it that place in the 16. *Psalme*, for when *God* declares his *decree* and purpose in the expresse words of his *Prophet*, or when he declares it in the reall execution of the *decree*, then he makes it ours, then he manifests it to vs. And therefore as the *Mysteries* of our *Religion*, are not the *obiects* of our *reason*, but by *faith* we rest on *Gods decree* and purpose. (It is so ô *God*, because it is *thy will*, it should be so) so *Gods decrees* are euer to be considered in the *manifestation* thereof. All *manifestation* is either in the *word* of *God*, or in the *execution* of



of the *decree*; And when these two concur and meete, it is the strongest *demonstration* that can be : when therefore I finde those *markes* of *adoption* and *spirituall filiation*, which are deliuered in the *word* of God to be vpon me, when I finde that reall *execution* of his *good purpose* vpon me, as that *actually* I doe *liue* vnder the *obedience*, and vnder the *conditions* which are *evidences* of *adoption* and *spirituall filiation*; Then so long as I see these *markes* and *liue* so; I may safely comfort my selfe in a *holy certitude* and a *modest infallibility* of my *adoption*. *Christ* determines himself in that, the *purpose* of God was manifest to him : *S. Peter* and *S. Paul* determine themselves in those two wayes of knowing the *purpose* of God, the *word* of God before the *execution* of the *decree* in the *fulnes* of *time*. It was *prophecied* before, say they, and it is *performed* now, *Christ* is *risen* without seeing *corruption*. Now this which is so singularly peculiar to him, that *his flesh* should not see *corruption*, at his *second coming*, his coming to *Iudgement*, shall extend to all that are

then aliue, their *Heste* shall not see corruption, because as th' *Apostle* sayes, and sayes as a secret, as a mystery; Behold I shew you a mystery, wee shall not all sleepe, (that is, not continue in the state of the dead in the graue,) but wee shall all be changed in an instant, we shall haue a dissolution, and in the same instant a redintgeration, a recompacting of body and soule, and that shall be truely a death & truely a resurrection, but no sleeping in corruption; But for vs that dye now and sleepe in the state of the dead, we must al passe this *posthume* death, this death after death, nay this death after buriall, this dissolution after dissolution, this death of corruption and putrifaction, of vermiculation and incineration, of dissolution and dispersion in and from the graue, when these bodies that haue beene the children of royall parents, & the parents of royall children, must say with *Iob*, Corruption thou art my father, and to the Worme thou art my mother & my sister. Miserable riddle, when the same worme must bee my mother, and my sister, and my selfe. Miserable incest, when I must bee married



ried to my mother and my sister, and bee both father and mother to my owne mother and sister, beget & beare that worme which is all that miserable penury; when my mouth shall be filled with dust, and the worme shall feed, and feed sweetely vpon me, when the ambitious man shall haue no satisfaction, if the poorest aliuie tread vpon him, nor the poorest receiue any contentment in being made equall to Princes, for they shall bee equall but in dust. One dyeth at his full strength, being wholly at ease & in quiet, and another dyes in the bitternes of his soul, and neuer eates with pleasure, but they lye downe alike in the dust, and the worme couers them; In Iob and in Esay, it couers them and is spread vnder them, the worme is spread vnder thee, and the worme couers thee; There's the Mats and the Carpets that lye vnder, and there's the State and the Canopye, that hangs ouer the greatest of the sons of men; Euen those bodies that were the temples of the holy Ghost, come to this dilapidation, to ruine, to rubbidge, to dust, euen the Israel of the Lord, and Iacob himselte

Vers. 24. 20.

Iob. 23. 24.

Vers. 14. 11.

hath no other specification, no other denomination, but that *vermis Iacob*, thou *worme of Iacob*. Truly the consideration of this *posthume death*, this death after buriall, that after God, (with whom are the *issues of death*) hath deliuered me from the *death of the wombe*, by bringing mee into the *world*, and from the manifold *deaths of the world*, by laying me in the *grau*e, I must dye againe in an *Incineration* of this *flesh*, and in a dispersion of that dust. That that *Monarch*, who spred ouer many nations aliue, must in his dust lye in a corner of that *sheete of lead*, and there, but so long as that lead will laste, and that priuat and *retir'd man*, that thought himselfe his owne for euer, and neuer came forth, must in his dust of the *grau*e bee published, and (such are the *revolutions of the graues*) bee mingled with the dust of euery high way, and of euery dunghill, and swallowed in euery puddle and pond : This is the most inglorious and contemptible *vilification*, the most deadly and peremptory *nullification* of man, that wee can consider; God  
seemes



seemes to haue caried the declaration of  
 his power to a great height, when hee sets  
 the *Prophet Ezechiel* in the valley of drye  
 bones, & sayes, *Sonne of man can these bones*  
*liue?* as though it had bene impossible, and  
 yet they did; The Lord layed *Sinewes vpon*  
*them, and flesh, and breath into them, and*  
*they did liue* : But in that case there were  
 bones to bee seene, something visible, of  
 which it might be sayd, can this thing liue?  
 But in this death of *incineration*, and dis-  
 persion of dust, wee see *nothing* that wee  
 call *that mans*; If we say, can this dust liue?  
 perchance it *cannot*, it may bee the meere  
*dust* of the earth, which neuer did liue, ne-  
 ver shall. It may be the dust of that mans  
*worme*, which did liue, but shall no more.  
 It may bee the dust of *another* man, that  
 concernes not him of whom it is askt.  
 This death of *incineration* and dispersion,  
 is, to naturall reason, the most irrecoverable  
 death of all, & yet *Domini Domini sunt exitus*  
*mortis*, vnto God the Lord belong the is-  
 sues of death, and by recompacting this dust  
 into the same body, & reanimating the same  
 body

body with the *same soule*, hee shall in a blessed and glorious *resurrection* giue mee such an *issue from this death*, as shal neuer passe into any other death, but establisth me into a life that shall last as long as the *Lord of life* himselfe.

And so haue you that that belongs to the *first acceptation* of these words, (*vnto God the Lord belong the issues of death*) That though from the *wombe* to the *grau*e and in the *grau*e it selfe wee passe from *death to death*, yet, as *Daniel* speakes, the *Lord our God is able to deliuer vs*, and hee will *deliuer vs*.

And so wee passe vnto our *second accommodation* of these words (*vnto God the Lord belong the issues of death*) That it belongs to *God*, and not to *man* to passe a *iudgement* vpon vs at our death, or to conclude a *dereliction* on *Gods* part vpon the manner thereof.

2. Part.

*Liberatio in morte.*

Those *indications* which the *Physitians* receiue, and those *presagitions* which they giue for *death* or *recovery* in the *patient*, they receiue and they giue out of the grounds



grounds and the *rules of their art* : But we haue no such rule or art to giue a *presagition* of *spirituall death* & damnation vpon any such *iudication* as wee see in any *dying man*; wee see often enough to be sory, but not to despaire ; wee may bee deceiued both wayes, wee vse to comfort our selfe in the death of a *friend*, if it be testified that he went away like a *Lambe* , that is, without any *reluctation*. But, God knowes, that may bee accompanied with a *dangerous damp* and *stupefaction*, & *insensibility* of his *present state*. Our blessed *Sauour* suffered *coluclations* with death, and a *sadnes* euen in his *soule to death* , and an *agony* euen to a *bloody sweate* in his *body*, and *expostulations* with God, & *exclamations* vpon the crosse. He was a *deuout man* , who said vpon his death bed , or dead turfe (for hee was an *Heremit*) *septuaginta annos Domino seruiuisti, & mori times? hast thou serued a good Master threescore and ten yeares , and now art thou loath to goe into his presence? yet Hilarion was loath; Bartaam was a deuout man (an Heremit too) that sayd that day hee dyed.*

*Cogita te hodie coepisse servire Domino, & hodie finituum. Consider this to be the first days service that ever thou didst thy Master, to glorifie him in a Christianly and a constant death, and if thy first day be thy last day too, how soone dost thou come to receiue thy wages? yet Bartaam could haue beene content to haue stayd longer forth: Make no ill conclusions vpon any mans loathnes to dye, for the mercies of God worke momentarily in minutes, and many times insensibly to bystanders or any other then the party departing. And then vpon violent deaths inflicted, as vpon malefactors. Christ himselfe hath forbidden vs by his owne death to make any ill conclusion, for his owne death had those impressions in it; He was reputed, he was executed as a malefactor, & no doubt many of them who concurred to his death, did beleue him to bee so; Of sudden death there are scarce examples to be found in the scriptures vpon good men, for death in battaile cannot be called sudden death; But God gouernes not by examples, but by rules, and therefore make no ill conclusion-*



*clusion vpon sudden death nor vpon distem-*  
*pers, neither though perchance accompa-*  
*nied with some words of diffidence and dis-*  
*trust in the mercies of God : The tree lyes as*  
*it falles its true, but it is not the last stroake*  
*that fells the tree, nor the last word nor*  
*gasse that qualifies the soule. Stil pray wee*  
*for a peaceable life against violent death, &*  
*for time of repentance against sudden death,*  
*and for sober and modest assurance against*  
*distemperd and diffident death, but neuer*  
*make ill conclusions vpon persons ouer-*  
*taken with such deaths; Domini Domini sunt*  
*exitus mortis, to God the Lord belong the is-*  
*sues of death. And he receiued Sampson, who*  
*went out of this world in such a manner*  
*( consider it actiuely, consider it passiuely in*  
*his owne death, and in those whom he slew*  
*with himselfe) as was subiect to interpre-*  
*tation hard enough. Yet the holy Ghost*  
*hath moued S. Paul to celebrate Sampson*  
*in his great Catalogue, and so doth all the*  
*Church: Our criticall day is not the very day*  
*of our death : but the whole course of our*  
*life. I thanke him that prayes for me when*  

E 2
the

Heb. 11.

the Bell tolles, but I thank him much more that *Catechises* mee, or *preaches* to mee, or *instructs* mee how to live. *Fac hoc & vive*, there's my securitie, the mouth of the Lord hath sayd it, *doe this and thou shalt live*: But though I doe it, yet I shall dye too, dye a bodily, a naturall death. But God neuer mentions, neuer seems to consider that death, the bodily, the naturall death. God doth not say, live well and thou shalt dye well, that is, an easie, a quiet death; But *live well here*, and thou shalt *live well for ever*. As the first part of a sentence peeces wel with the last, and neuer respects, neuer hearkens after the *parenthesis* that comes betweene, so doth a *good life* here flowe into an *eternall life*, without any consideration, what *manner of death* wee dye: But whether the gate of my prison be opened with an oylde key (by a gentle and preparing sicknes, or the gate bee *hewen downe* by a violent death, or the gate bee *burnt downe* by a raging and frantique feauer, a gate into beaven I shall haue, for from the Lord is the cause of my life, and with God the Lord are the issues



*issues of death.* And further wee cary not this *second acceptation* of the words, as this *issue of death is, liberatio in morte*, Gods care that the soule be safe, what agonies soeuer the body suffers in the *houre of death.*

But passe to our *third part* & last part; as this *issue of death is liberatio per mortem*, a *deliuerance by the death* of another. *Sufferentiam Iob audiisti, & vidisti finem Domini*, sayes Saint James 5. 11. You haue heard of the *patience of Iob*, says he, All this while you haue done that, for in euery man, calamitous, miserable man, a *Iob* speakes Now see the *end of the Lord*, sayth that *Apostle*, which is not that end that the Lord propos'd to himselfe (*saluation to vs* nor the end which he proposes to vs (*conformitie to him*) but see the *end of the Lord*, sayes he, The end, *that the Lord himselfe came to death*, and a painefull & a shamefull death, but why did he dye? and why dye so? *Quia Domini Domini sunt exitus mortis* (as Saint Augustine interpreting this text answeres that question) because to this God our Lord belong'd the *issues of death.*

3. Part.  
*Liberatio  
per morte.*

*De ciuitate  
Dei lib. 17.  
618.*

Mat. I. 21:

*Quid apertius diceretur?* sayes hee there, what can bee more obuious, more manifest then this sense of these words. In the former part of this verse, it is sayd; *He that is our God, is the God of saluation, Deus saluos faciendi*, so hee reads it, the God that must saue vs. Who can that be, sayes he, but *Iesus*? for therefore that name was giuen him, because he was to saue vs. And to this *Iesus*, sayes he, this *Sauour*, belongs the issues of death; *Nec oportuit eum de hac vita alios exitus habere quam mortis*. Being come into this life in our mortal nature; He could not goe out of it any other way but by death? *Ideo dictum*, sayes he, therefore it is sayd. To God the Lord belong the issues of death; *ut ostenderetur moriendo nos saluos facturum*, to shew that his way to saue vs was to dye. And from this text doth Saint Isidore proue; that Christ was truely Man, (which as many sects of heretiques denyed, as that he was truely God) because to him, though he were *Dominus Dominus* (as the text doubles it) God the Lord, yet to him, to God the Lord belong'd the issues of death, oportuit eum pati  
more



more can not be sayd, then *Christ* himselfe sayes of himselfe; *These things Christ ought to suffer*, hee had no other way but by death: So then *this part* of our *Sermon* must needes be a *passion Sermon*; since all his *life* was a *continuell passion*, all our *Lent* may well bee a *continuell good Fryday*. *Christs* painefull life tooke off none of the paines of his death, hee felt not the lesse then for hauing felt so much before. Nor will any thing that shall be sayd before, lessen, but rather inlarge the deuotion, to that which shall be sayd of his passion at the time of due *solemnization* thereof. *Christ* bled not a droppe the lesse at the last, for hauing bled at his *Circumcision* before, nor wil you a teare the lesse then, if you shed some now. And therefore bee now content to consider with mee how to *this God the Lord* belong'd the *issues of death*. That God, this *Lord*, the *Lord of life* could dye, is a strange contemplation; That the *red Sea* could bee drie, That the *Sun* could stand still, that an *Ouen* could be *seauen times* heat and not burne, That *Lions* could be hungry and

Luk. 24. 26.

Psal. 9. 1.

Cant. 8. 6.

Vers. 7.

& not bite, is strange, miraculously strange,  
 but supermiraculous that God could dye; but  
 that God would dye is an exaltation of that.  
 But euen of that also it is a superexaltation,  
 that God shold dye, must dye, & nō exitus (said  
 S. Augustin, God, the Lord had no issue but by  
 death, & oportuit pati (says Christ himself, all  
 this Christ ought to suffer, was bound to suf-  
 fer; Deus ultionum Deus says David, God is  
 the God of reuenges, he wold not passe ouer  
 the sonne of man vnreuenged, vnpunished.  
 But then Deus ultionum liberè egit (sayes  
 that place) The God of reuenges workes free-  
 ly, he punishes, he spares whome he will. And  
 wold he not spare himselfe? he would not :  
*Dilectio fortis vt mors*, loue is strong as  
 death, stronger, it drew in death that natu-  
 rally is not welcom. *Si possibile*, says Christ,  
 If it be possible, let this Cup passe, when his  
 loue expressed in a former decree with his  
 Father, had made it impossible. Many waters  
 quench not loue, Christ tryed many; He was  
 Baptized out of his loue, and his loue deter-  
 mined not there. He mingled blood with  
 water in his agony and that determined not  
 his



his loue; hee wept pure blood, all his blood at all his eyes, at all his pores, in his flagellation and thornes (to the Lord our God belong'd the issues of blood) and these expressed, but these did not quench his loue. Hee would not spare, nay he could not spare himselfe. There was nothing more free, more voluntary, more spontaneous then the death of *Christ*. 'Tis true, *libere egit*, he dyed voluntarily, but yet when we consider the contract that had passed betweene his Father and him, there was an oportuit, a kind of necessity vpon him. All this *Christ* ought to suffer. And when shall we date this obligation, this oportuit, this necessity? when shall wee say that begun. Certainly this decree by which *Christ* was to suffer all this, was an eternall decree, and was there any thing before that, that was eternall? Infinite loue, eternall loue, be pleased to follow this home, and to consider it seriously, that what liberty soeuer wee can conceiue in *Christ*, to dye or not to dye; this necessity of dying, this decree is as eternall as that liberty; and yet how small a matter made hee of

F                      this

Gen. 3. 15.

Luk. 12. 40.

Heb. 12. 2.

Mat. 22. 22.

Pl. 116. 12.

this necessity and this dying? His *Father* calls it but a *bruise*, and but a *bruising* of his *hee*le (*the serpent shall bruise his hee*le) and yet that was that, the *serpent* should *practise* and *compasse* his *death*. Himselfe calls it but a *Baptisme*, as though he were to bee the better for it. *I haue a Baptisme to be Baptized with*, and he was in paine till it was accomplished, and yet this *Baptisme* was his *death*. The *holy Ghost* calls it *ioy* (for the *ioy* which was set before him hee indured the *Crosse*) which was not a *ioy* of his reward after his passion, but a *ioy* that filled him euen in the midst of those torments, and arose from him; when *Christ* calls his *Calicem*, a *Cuppe*, and wee worse (*can ye drink of my Cuppe*) he speakes not odiously, not with detestation of it: Indeed it was a *Cup*, *salus mundo*, a *health* to all the world. And *quid retribuam*, says *David*, what shall I render to the *Lord*? answer you with *David*, *accipiam Calicem*, I will take the *Cup* of *saluation*, take it, that *Cup* is *saluation*, his passion, if not into your present imitation, yet into your present contemplation. And behold how



how that Lord that was God, yet could dye, would dye, must dye, for your saluation. That Moses and Elias talkt with Christ in the transfiguration, both Saint Mathew and Saint Marke tells vs, but what they talkt of onely S. Luke, *Dicebant excessum eius*, says he, they talkt of his decease, of his death which was to be accomplished at Ierusalem, The word is of his Exodus, the very word of our text *exitus*, his issue by death. Moses who in his Exodus had prefigured this issue of our Lord, and in passing Israel out of Egypt through the red Sea, had foretold in that actual prophecie, Christ passing of mankind through the sea of his blood. And Elias, whose Exodus and issue out of this world was a figure of Christs ascension, had no doubt a great satisfaction in talking with our blessed Lord *de excessu eius*, of the full consummation of all this in his death, which was to be accomplished at Ierusalem. Our meditation of his death should be more viscerall and affect vs more because it is of a thing already done: The ancient Romanes had a certain tendernesse and detestation

Mat. 17.3.

Mar. 9.4.

Luke 9.31.

of the name of death, they cold not name death, no, not in their wills. There they could not say *Si mori contigerit*, but *si quid humanitus contingat*, nor if, or when I dye, but when the course of nature is accomplished vpon me. To vs that speake dayly of the *death* of *Christ*, (he was *crucified*, *dead* and *buried*) can the memory or the mention of our owne *death* bee yrkesome or bitter? There are in these latter times amongst vs, that name death frely enogh, and the death of *God*, but in *blasphemous oathes & execrations*. Miserable men, who shall therefore bee sayd neuer to haue named *Iesus*, because they haue named him too often. And therefore heare *Iesus* say, *Ne sciui vos*, I neuer knew you, because they made themselues too familiar with him. *Moses* and *Elias* talkt with *Christ* of his *death*, only, in a holy and ioyfull sense of the benefit which they and all the world were to receiue by that. *Discourses* of Religion should not be out of curiosity, but to edification. And the they talkt with *Christ* of his *death* at that time, when he was in the greatest



test height of glory that euer he admitted in this world, that is, his *transfiguration*. And wee are afraid to speake to the great men of this world of their *death*, but nourish in them a *vaine imagination* of *immortality*, & *immutability*. But *bonum est nobis esse hic* (as Saint Peter said there) It is good to dwell here, in this *consideration* of his *death*, and therefore *transfere* wee our *tabernacle* (our *deuotions*) through some of those *steps* which God the Lord made to his *issue* of *death* that day. Take in the whole day from the *houre* that Christ receiued the *passeeouer* vpon Thursday, vnto the *houre* in which hee dyed the next day. Make this present day that day in thy *deuotion*, and consider what hee did, and remember what you haue done. Before hee *instituted* and *celebrated* the *Sacrament*, (which was after the *eating* of the *passeeouer*) hee proceeded to that *act* of *humility*, to wash his *disciples* *feete*, euen *Peters*, who for a while *resisted* him; In thy *preparation* to the holy and blessed *Sacrament*, hast thou with a sincere *humility* sought a *reconci-*

F 3 *liation*

*Conformitas,*

Luk. 22. 24.

Mat. 26 40.

*liation* with all the world, euen with those  
 that haue beene *auerse* from it, and *refused*  
 that *reconciliation* from thee? If so and  
 not els thou hast spent that *first part* of  
 his *last day*, in a *conformity* with him. Af-  
 ter the *Sacrament* hee spent the time till  
 night in *prayer*, in *preaching*, in *Psalmes*;  
 Hast thou considered that a *worthy recea-*  
*ving* of the *Sacrament* consists in a *conti-*  
*nuation* of *holinesse* after, as well as in a *pre-*  
*paration* before. If so, thou hast therein  
 also *conformed* thy selfe to him, so *Christ*  
 spent his time till night; *At night* hee went  
 into the garden to pray, and he prayed pro-  
 lixiously he spent much time in prayer, how  
 much? Because it is literally expressed, that  
 he *prayed there three seuerall times*, & that  
 returning to his *Disciples* after his *first*  
*prayer*, and finding them a sleepe layd, could  
 ye not watch with me one houre, it is collected  
 that he spent three houres in prayer. I dare  
 scarce aske thee whither thou wentest, or  
 how thou disposedst of thy self, when it grew  
 darke & after last night: If that time were  
 spent in a holy recommendation of thy selfe  
 to



to God, and a submission of thy will to his, It was spent in a conformity to him. In that time and in those prayers was his agony & bloody sweat. I will hope that thou didst pray; but not every ordinary and customary prayer, but prayer actually accompanied with shedding of teares, and dispositively in a readines to shed blood for his glory in necessary cases, puts thee into a conformity with him; About midnight he was taken and bound with a kisse, art thou not too conformable to him in that? Is not that too literally, too exactly thy case? at midnight to haue bene taken & bound with a kisse? from thence he was caried back to Ierusalem, first to *Annas*, then to *Caiphas*, and (as late as it was) then hee was examined and buffeted, and deliuered ouer to the custody of those officers, from whome he receiued all those irrisions, and violences, the couering of his face, the spitting vpon his face, the blasphemies of words, & the smartnes of blowes which that Gospell mentions. In which compasse fell that *Gallicinium*, that crowing of the Cock which called vp Peter to his repentance,

*tance, how thou passedst all that time thou knowest. If thou didst any thing that needed Peters teares, and hast not shed them, let me be thy Cock, doe it now, Now thy Master (in the vnworthiest of his seruants) lookes back vpon thee, doe it now; Betimes, in the morning, so soone as it was day, the Iewes held a counsell in the high Priests hall, and agreed vpon their euidence against him, and then caried him to Pilate, who was to be his Iudge; diddest thou accuse thy selfe when thou wakedst this morning, and wast thou content euen with false accusations (that is) rather to suspect actions to haue beene sin, which were not, then to smother & iustify such as were truly sins? then thou spentst that boure in conformity to him: Pilate found no euidence against him, & therefore to ease himselfe, and to passe a complement vpon Herod, Tetrarch of Galilee, who was at that time at Ierusalem (because Christ being a Galilean was of Herods iurisdiction) Pilat sent him to Herod, & rather as a mad-man then a malefactor, Herod remaunded him (with scornes) to Pilat to proceed against*



gainst him ; And this was about *eight* of the *clock*. Hast thou been content to come to this *Inquisition*, this examination, this agitation, this cribration, this pursuit of thy *conscience*, to *sift* it to follow it from the *sinnes* of thy *youth* to thy *present sinnes*, from the *sinnes* of thy *bed*, to the *sinnes* of thy *boorde*, & from the *substance* to the *circumstance* of thy *sinnes*? That's *time spent* like thy *Sauours*. *Pilat* wold haue *saue*d *Christ*, by vsing the *priuiledge* of the *day* in his behalfe, because that *day* one *prisoner* was to be *deliuered*, but they *choose* *Barrabas*, hee would haue *saue*d him from *death*; by *satisfying* their *fury*, with *inflicting* other *torments* vpon him, *scourging* and *crowning* with *thornes*, and *loading* him with many *scornefull* and *ignominious contumelies*; But they regarded him not, they pressed a *crucifying*. Hast thou gone about to *redeeme* thy *sinne*, by *fasting*, by *Almes*, by *disciplines* and *mortifications*? in way of *satisfaction* to the *Iustice* of *God*? that will not serue, thats not the right way, wee presse an vtter *Crucifying* of that *sinne* that gouernes thee;

& that conformes thee to *Christ*. Towards  
 noone *Pilat* gaue iudgement, and they made  
 such *hast* to execution, as that by noone hee  
 was vpon the *Crosse*. There now hangs that  
 sacred Body vpon the *Crosse*, rebaptized in  
 his owne teares and sweat, and embalmed  
 in his owne blood alieue. There are those  
 bowells of compassion, which are so conspi-  
 cuous, so manifested, as that you may see  
 them through his wounds. There those glo-  
 rious eyes grew faint in their sight: so as the  
*Sun* ashamed to suruiue them, departed with  
 his light too. And then that Sonne of God,  
 who was neuer from vs, and yet had now  
 come a new way vnto vs in assuming our na-  
 ture, deliuers that soule (which was neuer  
 out of his *Fathers hands*) by a new way, a  
 voluntary emission of it into his *Fathers*  
 hands; For though to this God our Lord,  
 belong'd these issues of death, so that confi-  
 dered in his owne contract, he must neces-  
 sarily dye, yet at no breach or battery, which  
 they had made vpon his sacred Body, issued  
 his soule, but emitted, hee gaue vp the Ghost,  
 and as God breathed a soule into the first A-  
 dam,



*dam, so this second Adam breathed his soule  
into God, into the hands of God. There wee  
leau you in that blessed dependancy, to hang  
vpon him that hangs vpon the Crosse, there  
bath in his teares, there suck at his woundes,  
and lye downe in peace in his graue, till hee  
vouchsafe you a resurrection, and an  
ascension into that Kingdome, which  
hee hath prepared for you, with  
the inestimable price of his  
incorruptible blood.*

A M E N.



...the second time ...  
...the third time ...  
...the fourth time ...  
...the fifth time ...  
...the sixth time ...  
...the seventh time ...  
...the eighth time ...  
...the ninth time ...  
...the tenth time ...  
...the eleventh time ...  
...the twelfth time ...  
...the thirteenth time ...  
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...the sixteenth time ...  
...the seventeenth time ...  
...the eighteenth time ...  
...the nineteenth time ...  
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...the seventy-first time ...  
...the seventy-second time ...  
...the seventy-third time ...  
...the seventy-fourth time ...  
...the seventy-fifth time ...  
...the seventy-sixth time ...  
...the seventy-seventh time ...  
...the seventy-eighth time ...  
...the seventy-ninth time ...  
...the eightieth time ...  
...the eighty-first time ...  
...the eighty-second time ...  
...the eighty-third time ...  
...the eighty-fourth time ...  
...the eighty-fifth time ...  
...the eighty-sixth time ...  
...the eighty-seventh time ...  
...the eighty-eighth time ...  
...the eighty-ninth time ...  
...the ninetieth time ...  
...the ninety-first time ...  
...the ninety-second time ...  
...the ninety-third time ...  
...the ninety-fourth time ...  
...the ninety-fifth time ...  
...the ninety-sixth time ...  
...the ninety-seventh time ...  
...the ninety-eighth time ...  
...the ninety-ninth time ...  
...the hundredth time ...








## AN ELEGIE,

On Dr. Donne, Deane of Pauls.


 O haue liu'd eminent in a degree  
 Beyond our loftiest flights, that is,  
 like thee; (safe;  
 Or haue had too much merit is not  
 For such excesses find no Epitaph,  
 At common graues wee haue poetick eyes  
 Can melt themselues in easy Elegies;  
 Each quill can drop his tributary verse,  
 And pin it, like the Hatchments, to the hearse.  
 But at thine, poeme or inscription  
 (Rich soule of wit and language) wee haue none.  
 Indeed a silence doth that tombe besit,  
 Where is no Herald left to blazon it.  
 Widdow'd inuention iustly doth forbear  
 To come abroad knowing thou art not there,  
 Late her great Patron, whose prerogative  
 Maintain'd and cloth'd her so, as none alive  
 Must now presume to keepe her at thy rate,  
 Though hee the Indies for her dower estate.  
 Or els that awfull fire, which once did burne

In thy cleare braine, now falne into thy urne,  
 LIVES there to fright rude Empericks from thence,  
 Which might profane thee by their ignorance.  
 Whoeuer writes of thee and in a style  
 Unworthy such a theame, does but reuile  
 Thy pretious dust, and wake a learned spirit,  
 Which might reuenge his rapes vpon thy merit.  
 For all a low pitch'd fancy can deuise,  
 Will proue at best but hallowed iniuries.

Thou (like the dying Swan) did'st lately sing  
 Thy mournesfull dirge in audience of the King:  
 When pale lookes, and weake accents of thy breath  
 Presented so to life that peece of death,  
 That it was fear'd and prophecied by all,  
 Thou thither cam'st to preach thy Funerall.

O! had'st thou in an Elegiack knell  
 Rung out vnto the world thine owne farwell;  
 And in thy high victorious numbers beat  
 The solemne measure of thy griued retreat:  
 Thou might'st the Poets seruice now haue mist  
 Aswell, as then thou did'st prenent the Priest.  
 And neuer to the world beholding bee  
 So much as for an Epitaph for thee.  
 I doe not like the office, nor is it fit,  
 Thou who did'st lend our age such summes of wit,  
 Should'st now reborrow from her bankrupt mine  
 That ore to bury thee, which once was thine:  
 Rather still leaue vs in thy debt, and know  
 (Exalted soule) more glory 'tis to owe  
 Vnto thy hearse, what wee can neuer pay,  
 Then with embased coyne those rights defray.

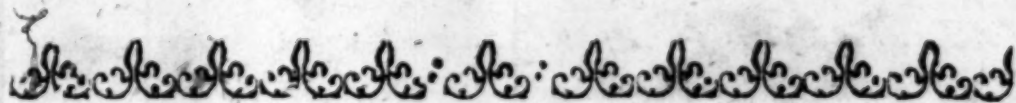
Commit wee then thee to thy selfe; nor blame

Our



Our drooping lones, which thus to thy owne fame  
 Leane thee executor: since but thy owne  
 No pen could doe thee Iustice, nor bayes crowne  
 Thy vast desert, saue that wee nothing can  
 Depute to bee thy ashes Guardian:

So Jewellers no art nor mettall trust,  
 To forme the Diamond, but the Diamonds dust.



### An Epitaph on Dr. D O N N E.

**I** Cannot blame those men, that knew thee well,  
 Yet dare not helpe the world to ring thy knell  
 In tunefull Elegies. Ther's not language knowne  
 Fit for thy mention, but was first thine owne.  
 The Epitaphs thou writt'st, haue so bereft  
 Our pens of wit, ther's not one fancy left  
 Enough to weepe thee, what hence forth wee see  
 Of art and nature, must result from thee.  
 There may perchance some busy gathering friend  
 Steale from thine owne works, and that varied lend  
 (Which thou bestowd'st on others) to thy hearse;  
 And so thou shalt liue still in thine owne verse.  
 Hee that will venture further, may commit  
 A pitied error, shew his Zeale, not wit.  
 Fate hath done mank'nd wrong; vertue may aime  
 Reward of conscience, neuer can of fame,  
 Since her great trumpet's broke, could only giue  
 Faith to the world, command it to beleue.  
 Hee then must write, that would define thy parts  
 Heere lyes the best Diuinity, all the Arts.

F I N I S.